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A  
DISCOURSE  
OF  
MURDER,

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PREACH'D in the  
CHAPEL at *Lincoln's-Inn*,

AND  
Publish'd at the REQUEST  
OF

The Worshipful the MASTERS

OF THE  
BENCH,

BY  
*WILLIAM LÜPTON, DD.*  
Preacher to the HONOURABLE SOCIETY,

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Exod. XX. 13.

*Thou shalt not kill.*



THOSE Natural Impressions and Obligations of Moral Duty, which immediately relate to the *Preservation of Humane Life*, are, in so Peculiar a manner, Strong Guards upon it, that surely it must be a very Powerful Temptation, which is able to break through Them. Other Sins do more easily Prevail over us, because they are Agreeable and Pleasing to our Corrupt Inclinations and Dispositions; But, Corrupted as our Nature is, there is something still so shocking to us in the Sin of *Murther*, that



a Man must undergo as much Struggle and Self-Denial, in Complying with This kind of Temptation, as he usually feels in Resisting Others. The Utmost Violence must be offer'd to his own *Disposition*, before he can prevail with himself to offer Violence to his Own, or to his Neighbour's *Life*. The very Thoughts of this Ghastly Sin do Startle, and Distract, and Distort the Soul; which Recoils and flies back from them with Confusion and Detestation. And, lest any thing should be wanting, which could render these Strong Bonds of Duty still more Inviolable, God hath been pleased to Confirm and Inforce the Voice of *Nature*, by this Express *Revealed Law*,

*Thou shalt not kill*; In discoursing of which it will be necessary,

I. *To Adjust the Latitude or Extent of the Commandment, and*

II. *To represent the Guilt, and Danger, which Men incur by the Transgression of it.*

I. *It*



I. *It will be necessary to Adjust the Latitude or Extent of the Precept.*

For, as there are some Instances of Murther, which are not Universally Allowed to be Such, and which are wont to be Palliated under various Pretences, and False Colours of Vindication; so, on the other Hand, there are some Cases, wherein one Man may Violently take away another Man's Life, without any Violation of the Commandment in the Text.

THE Lawfulness of doing This, in the Case of *Self-Preservation*, is so Certain and Obvious, that it can scarce admit of any Mistake, so long as this Necessary Caution is observed, That a Man should not presently invade his Neighbour's Life, upon every Little *Suspicion* or *Appearance* of Danger to himself, though he may Innocently do it, when the Danger is *Manifest*, and when he must, Unavoidably, either Give or Receive the Fatal Stroke.

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THE Lawfulness of *War* likewise, upon some Occasions, and under certain Restrictions and Regulations, is plainly Warranted by the Authority of Holy \* Scripture, as well as by the Nature and Reasons of Things, and the Situation and Circumstances of Humane Affairs; wherein it frequently becomes Impossible for a State or Kingdom, to support and maintain its Just Rights, or even sometimes to Preserve it self, or its Allies, from *utter Ruin*, by any other means than *Hostility*.

AND equally needless must it be to prove, that † *Magistrates* are invested

\* The Texts are Numerous. See particularly *Deut. xx.* and compare *1 Sam. xv. 2, 3, 13, 18.* And what is thus plainly Approv'd and Directed in the Old Testament, is perfectly Agreeable to the Gospel. Texts noted, to this Purpose, by *St. Austin*, and afterwards by *Scholastic Writers*, and since Them, by the Learned Bishop *Andrews* and other Judicious English Authors, are *Mat. viii. 10. Luke iii. 14. Mat. xxii. 21.*

† *Exod. xxi. 23. xxii. 18. Deut. xix. 21. xxii. 24. Acts xxv. 10, 11. Rom. xiii. 4.*

with

with a Just Authority to inflict Capital Punishments upon Offenders, unless any Man could be supposed Ignorant enough to want a Proof, that Magistrates are the Representatives and Vicegerents of *God*, in the Societies of Men; or, that it is Just, to cut off the Corrupted Members of the Body *Politick*, as well as *Natural*, for the Preservation and Benefit of the Whole.

ABUNDANTLY clear is the Innocence of That Person also, who, through Pure *Ignorance*, or Unforeseen and Unavoidable *Accident*, deprives another of his Life. For an Action which has no Foundation in the *Will* and Intention of the Agent, is not properly a *Moral* Action, and cannot consequently be Criminal. And therefore under the Mosaical Dispensation, a Sanctuary was, by Divine Appointment\*, provided for eve-

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\* Exod. xxi. 13. Deut. xix. 2,--10. Numb. xxxv. 10.



ry one who was so Innocently Unfortunate, as to kill his Neighbour *Ignorantly and at unawares*, lest the *Avenger of Blood* should pursue and slay him, before his Innocence could be sufficiently clear'd up.

INDEED the Justification of *Abraham*, in Designing and Attempting to Sacrifice his Son, does not fall Directly under any of these Reasons or Observations, but Depends upon Circumstances which were Peculiar to his own Person; and such as never were, nor ever can be drawn out into a Precedent, or with any Colour of Reason, be assigned as a Vindication of any Private Person, who should make an Attempt upon his Neighbour's Life: This Friend and Favourite of God, who had so frequent and familiar Communications with Him, could not Possibly be Mistaken in his Call to This Extraordinary Enterprize; but was Undoubtedly and Infallibly Convinced, by *Clear Revelation* made to him, that God did Directly and Immediately

diately Require him to \* *Offer* Isaac for a *Burnt-Offering*; Otherwise, the Holy † *Scriptures* would never have been so Full and Remarkable as they are in Testifying, that his Readiness to perform this Sacrifice was a most Excellent and Acceptable Instance of his Faith, and Obedience to God.

BUT whatsoever *Private* Person, without Supernatural Manifest *Revelation*, (and such Extraordinary Revelations, 'tis universally agreed, are now long since ceased) and not *Ignorantly* or *Accidentally*, but *Knowingly* and *Designedly*, and that without any *Necessity* arising from the Imminent, and, otherwise, Unavoidable Danger of his own Destruction, does take away or invade his Neighbour's Life, is chargeable with the Guilt of the Sin forbidden in the Text. And this Imputation of Murther falls properly upon Them who so deprive their Neigh-

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\* Gen. xxii. 2. † Gen. xxii. 12, 16, 17, 18. Heb. 11. 17, 18, 19. Jam. ii. 21, 22, 23.

bour of his Life either by Open Assault and Violence, or by Stratagem and Secret Contrivance; either by shedding his Blood Themselves, or by Engaging other Hands to be Imbrued in it; either by Acting as Principals or Accessaries; either by Command or by Persuasion; either by Threatning or Encouragement; either by Direct Concert and Consultation, or by Suggestions and Insinuations; either by bearing False Witness against him, in their own Persons, or by their Subornation of Others; or, Finally, by any Instruments, or Means, or Methods whatsoever, which are not allowed by Divine Authority. For All Such do evidently fall under the Prohibition now before us. And hence it will follow in the

SECOND Place, that every Person, who knowingly and wilfully *destroys his own Life*, is guilty of Murther. For he hath no Colour of Allowance from Divine Authority, to become  
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the Author or Cause of his own Death. We are not, strictly speaking, the Proprietors of our own Lives, and Therefore may not Dispose of them, ourselves, at Pleasure. God only, who Gave them, hath a Right to take them away again; and by Consequence, every Man, who offers Violence to his own Life, does manifestly Invade the Prerogative, and Usurp the Right and Authority of God.

*Thirdly, Duels are Direct Violations of the Commandment. And the Truth of this Proposition is grounded upon the Principle already laid down. For Duels are undoubtedly to be rank'd in the Number of those Violent Attempts upon Humane Life, which are not Allowed by Divine Authority; And, Therefore, the Guilt of Murther is Chargeable upon the Persons engaging in them. The Liberty allowed to a Private Man of destroying his Neighbour's Life, without the Sanction of Publick Authority, is confined, both by*

the *Natural* and *Revealed Law*, purely and solely, to the Case of *Self-Preservation*. But the Plea of *Self-Preservation* is utterly Foreign to the Condition and Circumstances of Him, who Formally Gives or Accepts a *Challenge*. And he adds to the Sin of making an Unnecessary Attempt upon his *Neighbour's* Life, by throwing himself unnecessarily into the utmost Danger of losing his own. Nor is it any Just Plea, or Vindication of Men who thus Expose their Lives, That their Attempt upon each other is founded upon their *Mutual Consent* and Permission, and that neither of them takes any other Liberty with his Adversary, than what his Adversary freely gives : And the Reason, why no Just Vindication of them can be drawn from such Notions as these, how plausible soever they may seem, is This, That since God is the Sole Proprietor of every Man's Life, and no Man is the Absolute Lord of himself, or, has any Right to dispose of his own Life,  
and

and to determine the Duration of it Himself; Therefore no Man can Lawfully Transfer the Disposal of it to Another.

*Fourthly*, The Commandment extends it self in the True *Spiritual* Purpose of it, and according to the Application and Interpretation given of it by our Saviour and his Apostles, not only to our *Actions*, but to our *Words*, and to the Secret *Intentions* and *Affections* of our Hearts. For our Blessed Lord expressly applies it to the Several Degrees, and Various Effects of Causeless *Anger*, breaking forth in Contumelious and Reproachful Language; and in St. *John's* Account, *Hatred* is *Murther*, and inconsistent with the Hopes of Heaven. *Whosoever hateth his Brother is a Murtherer; and ye know, that no Murtherer hath Eternal Life abiding in him* \*.

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\* 1 John iii. 15.



From this View of the *Latitude* or *Extent* of the Commandment, I proceed

II. *To represent the Guilt and Danger which Men incur by the Transgression of it.*

AND if the Measure of this Transgression should be taken either from the *Indignity*, thereby offer'd unto *God*, or, from the *Injury* done to *Man*, or, from the Punishments expressly *Denounced* against it, or, from the Anguish and Horror of the *Bode-ings* which 'tis apt to leave upon the Mind, we should find Abundant Reason to assign it a Place amongst the Loudest of Crying Sins. The First Instance of Murther in the World was followed close by Perplexity, Oppression of Spirit, and the intolerable Gnawings of Despair it self. *My Punishment* (said the Abandon'd Fugitive) *is greater than I can bear; or rather, Mine Iniquity is greater than that it can be forgiven.* And it follows, *every one that findeth me shall slay*

*slay me:* 'Twas a Dismal, but Natural Apprehension, which his Guilt suggested to his Thoughts, That the whole Creation must surely be alarm'd upon such an Occasion, and stand Ready to Execute Vengeance on him. And that Weight of Confusion, which Natural Conscience scarce ever fails of laying upon such Sinners, must needs be vastly increased by the Severe Expressions of God's Indignation against them. *The Lord Abhors the Blood-thirsty.* Atonements and Means of Satisfaction, were in several Other Instances, provided by Divine Institution for the Sins of the People, and that sometimes when they were Heinous and highly Provoking. But God hath expressly forbid the shewing any Mercy or Compassion to a *Murderer*, and the taking any Satisfaction for His Life. \* *If any Man hate his Neighbour, and lie in Wait for him,*

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\* Deut. xix. 11.

*and rise up against him, and smite him Mortally that he Die—the Elders shall deliver him into the Hand of the Avenger of Blood that he may die: Thine Eye shall not Pity him.*

*\* Moreover, ye shall take no Satisfaction for the Life of a Murtherer, but he shall be surely put to Death. Not the Cities of Refuge, not the Holy Altar of God, (a Sanctuary of all others the most Sacred and Inviolable) was Privileged to exempt from Punishment Such an Unpardonable Offender: If a Man come presumptuously upon his Neighbour, to slay him with Guile, thou shalt take him from mine Altar that he may die †.*

*And when the Irreversible Sentence of Death is pronounced upon him, this Remarkable Reason of it is subjoyned, For in the Image of God made he Man ‡. Contempt of God is the Great Aggravation of Sin; and Mur-*

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\* Numb. xxxv. 31.

† Exod. xxi. 14.

‡ Gen. ix. 6.



therers carry up this Aggravation to a Height Peculiar to themselves. Not Satisfied with trampling upon his Laws, or assuming his Dominion, they offer, as much as in them lies, an Outrage to his very Being, by Defacing and Destroying the Only Image of Himself which he hath Impressed upon the Visible World. And there are Peculiarities of Aggravation in the Injury done to *Man*, as well as in the Indignity hereby offer'd to *God*. Other Injuries may be Repair'd, or admit of some Compensation; But This is utterly Irreparable. Other Injuries may rob a Man of his Estate, or Reputation, or of some Particular Temporal Satisfactions and Advantages; But This is the Summary of Mischief, and Deprives him, once for all, of Every Temporal Benefit and Satisfaction whatsoever. And who can tell, but that This Injury may prove Fatal to the Sufferer's Soul, as well as his Body, and at once involve him in the *First* and *Second* Death, by de-

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priving him of that *Space to Repent*, which may be Necessary, and might have been Sufficient to the Accomplishment of his Salvation? Or, if the Injury should not follow the Sufferer into a Future State, if it should not fall upon him under a State of Impenitence, or press him down into Everlasting Destruction, yet must the Weight of it, even in Relation to his View of that Eternal State, into which he is passing, fall heavily upon him.

FOR who can bear the Thoughts of being thrown Hastily and Headlong into the other World, instead of moving thither through the Common Course of Nature and Providence? Who is not exceedingly desirous of going down to the Grave in Peace and Quiet? The Wise Virgins themselves, though they had their Oyl ready, found it Necessary, upon the Approach of the Bridegroom, to Trim their Lamps. Even the Best of Men would be glad of a few Leisure

sure Minutes at the Last, Deliberately to Review and mourn over their Miscarriages and Defects; would be glad of a little Calm and Undisturbed Space of Time in the Conclusion of their Lives, to Adorn their Souls, and prepare them for their Immediate Appearance before the Glorious, and Unspotted Presence of God. And if these Circumstances be so highly Advantagious and Desirable; how Grievous and Grating must That Injury be, which Deprives Men of Them?

SUCH is the Guilt, and Such the Danger attending the Transgression of the Commandment in the Text, in the first Instance of it, as it signifies *Wilfull Murther*, in the common Acceptation of it, or, the *Offering Unlawful Violence to Our Neighbour's Life*.

*Secondly*, Let us Consider the *Special* Reasons of the Guilt and Danger of Those Persons who *Destroy their own Lives*. It hath been prov'd a-



bove, that they are Transgressours against this Commandment, and it would Therefore be needless to shew, that they are involved in the Guilt, and consequently obnoxious to the Punishment of *Murther, in General*. But they expose themselves, in a Particular Manner, to the *Greater Condemnation*, by some Particular Sentiments and Dispositions, which are commonly the Root and Foundation of this Unnatural Crime. For, when Men destroy themselves, to avoid or throw off present Sufferings, do they not Tacitly declare, that God shall not dispose of Them, as he pleaseth; that they will resolutely break through that State of Things which he hath determined and Established; that they will not be tied down to such Circumstances as he hath allotted to them; and that they will wrest their Lives out of his Hands, and not suffer him to prolong or protract them beyond the Limits of their Own Good Pleasure. And if This be the Secret

cret Language of their Hearts, what can be expected, but that God should execute the Fiercest of his Vengeance upon them? Or, if Pride and Envy and Ambition have so much Power over their Minds, that they will not bear the Thoughts of that Distance which is betwixt Themselves, and those who are placed in a higher Sphere, and they will, in the Abundance of their Arrogance and Resentment, violently remove themselves out of the World, because they are not advanced to a more advantagious Situation in it, what can they reasonably expect or imagine, but that they should feel the Weight of *Solomon's* Observation, in the fullest and most Extensive Sense of it; *Prov. xvi. 18. Pride goeth before Destruction, and an haughty Spirit before a Fall?* A Fall into Eternal as well as Temporal Destruction; a Fall by so much the Deeper and more Dreadful, as the Crimes which give Occasion to it, do more nearly resemble those of that

Murderer from the beginning, the Devil, whose Insolence and Ambition threw him headlong out of Heaven into the Lake of Everlasting Fire.

FOR what Foundation can there be of Hope, that God will forgive a Flagrant Sin, without the Sinner's Repentance? Or, how is it to be conceiv'd, that a Man should Truly Repent of a Sin which he dies in the very Commission of? The Arguments which have been advanced in Opposition to this Plain Truth are Insignificant and unworthy of Regard. They prove that the Authors of them carried the Notions of Charity beyond all Just Bounds; and That is the Only Conclusion to be drawn from them, unless this Dangerous Consequence should be added to it, that their Groundless Expressions of Charity towards Him who dies in his Sin, may perhaps Encourage Others to follow his Example.

THERE are some other Sins, besides that of offering direct Violence  
to



to a Man's Life, which have usually been accounted Branches of Self-Murder, as Intemperance, or the Indulgence of any other Vice, which Impairs the Health, and Destroys the Life. And there are other Aggravations of this Sin, which I forbear to insist on, as being of Less Weight and Moment, than those which I have endeavour'd to Illustrate. And therefore I proceed to represent,

*Thirdly*, The Guilt and Danger of engaging in *Duels*; which, being Manifest Instances of Wilful Murder, do therefore expose the Persons engaging in them, to the Severities of God's Indignation denounced against it. Those who die in such Engagements, go into the other World, not only Void of Charity (which is absolutely Necessary to their Happiness There,) but glowing Hot with Wrath and Fury; And when these Qualities have the Last Possession of their Souls, what Society of Spirits can That be, which their Souls are Qualified to be  
taken

taken into, and to bear a Part with, for ever and ever ? Or, if they should not Immediately perish in the Conflict, yet is their Guilt the Same in the Sight of *God*, the Searcher of Hearts, who judges of Mens Wicked Attempts, not by the Success or Event of them, but by the Designs and Intentions from which they proceed. And is it worth a Man's While, to run into such a Hazard as this, the Hazard of suffering *Eternal and Un-speakable Misery*, for the Sake of resenting an Affront, or of redressing an Injury, how great soever it may be ? Or, is it a Rational Conduct, for the Sake of avoiding a Groundless Imputation of Cowardice, for a Man to run all this Hazard, and testify his False Courage, by Insulting the Lord of Heaven and Earth, and spending the last Efforts of his Strength and Life, in an Act of Defiance and Rebellion against him that gave them ?

'Tis

'Tis very surprizing, that This Practice which was so far from being allowed, that it was never heard of amongst Persons of High Quality and Good Breeding, or even the lower Ranks of the People, in the Politest Parts of the Heathen World, or indeed in any Nation, till these Later Ages, should at last prevail, and that under the Glorious Light of the Gospel, which we are indispensably required to Obey. If it should be granted, that *Duels* are the only possible Means of redressing some Kinds of Injury, (and surely the Injury cannot be very great which the Laws of Humane Society have taken no Care to Redress) it would by no means hence follow, that Recourse should be had to them, by Those who call themselves *Christians*, and acknowledge the Divine Authority of the Holy Scriptures, wherein it is written, *Avenge not your selves, but rather give Place unto Wrath. Vengeance is mine, I will repay, saith the Lord.* If the World hath advanced some mistaken



Notions, in a Direct Opposition to God and the Gospel, can Those, who espouse and are acted by such Notions, be Properly number'd amongst the Servants of Christ, as if *the Friendship of the World* were not indeed *Enmity with God*, or as if the Holy Spirit intended nothing in prescribing this Rule to All Christians, *Be not Conformed to this World*? Every Man, who professeth the Gospel, is bound, in the Strongest Terms, to an Inviolable Exercise of *Patience* and *Meekness*, and *Forbearance*, in Imitation of our Lord and Saviour, under the various Circumstances and Occurrences of Life. How then should it be thought consistent with his Profession, to run in with the Vogue, and be Governed by those False Notions of Honour, which the World hath set up in a full Contradiction to the Fundamental Rules of his Duty? And yet those Notions (agreeably to the Deceitfulness of Sin in other Instances) do Introduce that very Inconvenience, which they pretend to Remove. For  
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whoſoever does Faithfully and Conſtantly adhere to Virtue and the Poſitive Commands of God, and neglects and deſpiſeth all the Imputations and Reflections which are le- vell'd againſt him on That Account, does give a much Stronger Evidence of the True Greatneſs and Generoſity of Mind than thoſe do, who relinquish their Duty, for the ſake of avoiding that Uneaſineſs, which ſuch Reflections and Imputations bring upon them. Every Man of a Great Mind is Forward in making Allowances for the little Infirmities and Heats of Paſſion, which are the Unhappineſs of Humane Nature, and are apt to riſe in Converſation, even ſometimes amongſt Deareſt Friends: Nor is he leſs forward in making All Lawful Satisfaction for any Injury he hath inadvertently offer'd to his Neighbour; but he cannot be compell'd either to Demand or Grant what is unlawful to be Demanded or Granted, by any Means, or for the Sake of avoiding any Inconveniencies

be they ever so Great. To fear *Men* more than *God*, is the most Dishonourable Misapplication and Degeneracy of Fear. To be shaken and beaten off from Obedience by the Uneasy Apprehensions of being Censured for the Faithful Discharge of it; to be Laughed or Frighted out of Necessary Duty, is the Undoubted Indication and Property of a Weak, and Little, and Base Spirit, which is not Able to Support, and therefore does readily give up, the most Excellent Ornaments and Accomplishments, when any faint Attempt is made upon Them. Those therefore who engage in Duels, through fear of suffering some little Seeming Calumnies and Reproaches, (for in the Judgment of the best and wisest Men, they are far from being really such) do at once forfeit All just Pretensions to true Honour and Generosity of Mind, and all Claim and Title to Eternal Salvation.

*Fourthly* and lastly, 'Tis observable of those Intentions and Affections  
which



which the Gospel hath reduced to the Prohibition in the Text, that there is this Peculiarity in the Guilt and Danger attending them, That they are the *Immediate* Pollutions of the Soul, and do render it Obnoxious to the Wrath of God, though no Actual Violence should proceed from them, and 'tis through their Mediation, and purely owing to them, that any External Act of Violence becomes Morally Evil: The very Same Action, which, proceeding from vicious Purposes and Affections, becomes highly Criminal, is perfectly Blameless, when They are not the Foundation of it; otherwise, a Man would not be pronounced Innocent; who destroys his Neighbour's Life through Ignorance, or his Own, in a Fit of Frenzy. And we ought therefore to take the more diligent Heed, that we keep the Commandment, in this Refined and Extensive Sense of it; for whilst we are free from all *Outward Restraints*, we easily slide into the Transgression of it. Men who have not sufficient  
 Degrees

Degrees of Natural Courage, or want Favourable Opportunities, Actually to Defile their Hands with Blood, may yet Sacrifice their Neighbour in their Secret Thoughts and Wishes, and Indulge their Imagination in the View of those Mortal Wounds, which they dare not give; and Men, who are afraid to handle the Instruments of Death, may *shoot out their Arrows, even bitter Words*, and pierce the Souls of their Brethren with the Expressions of Cruelty, Despitefulness, and Scorn: But they may Justly also Fear that the Blood thus shed in Fancy and Conception only, shall be laid to their Charge, and that the Reward of the False, or Cruel Tongue, shall be, as the Iniquity it self is, *mighty and sharp Arrows with hot Burning Coals*. For whosoever is *angry with his Brother without a Cause, shall be in Danger of the Judgment*; and whosoever shall say to his Brother, *Racha*, shall be in Danger of the Council; but whosoever shall say, *thou Fool*, shall be in Danger of Hell-Fire. And this demonstrates

demonstrates the Excellence of the Gospel of Christ, that as Moral Duty, in Every Branch of it, is therein raised to the most Elevated Height of Perfection, so more especially does it Recommend and Promote the Exercise of *Universal Charity* and Benevolence, by an Absolute Prohibition of all *Strife*, and *Variance*, and *Clamour*, and *Evil-speaking*, and *Wrath*, and *Hatred*, and *Envy*, and *Rancour*, and *Malice*. For these are some of those Works of the Devil which every Disciple of Christ has solemnly Renounced, and whoever indulges them, dishonours the Profession, and forfeits the Privileges of the Gospel.

LET this then be the Use and Application of the Whole, That the *Heinousness* of the Sin of Murther should raise in us a Proportionable Abhorrence of it, and the utmost Esteem and Desire of those Qualities and Practices, which are most directly and fully Opposed to it; That we should stand at the utmost Distance from the utmost Danger; That we should



should not only have the tenderest  
 Regard to the Preservation of our  
 Neighbour's Life, but to the Conve-  
 niencies and Comforts of it; That  
 instead of Violence and Injury we  
 should abound in Acts of Beneficence;  
 That Anger should be prevented by  
 Habitual Meekness; Malice by Lo-  
 ving-kindness and Compassion; Re-  
 venge by Constant Endearments, and  
 Hatred by Complacency and Delight.  
 So shall we fully answer the End of  
 the Commandment, and being thus  
 Heavenly in our Dispositions here,  
 we cannot fail of obtaining an In-  
 heritance in those Mansions of Ever-  
 lasting Peace, and Love, and Joy,  
 where our Saviour is gone to prepare  
 a Place for us.

*To Father, Son, and Holy Ghost,  
 Three Persons and One God, be  
 all Honour and Glory, Power  
 and Dominion, henceforth and  
 for evermore. Amen.*

F I N I S.